The Red War - Mother or Comrade?

by Hans Schemm

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Forward

Two historical factors have left an indelible mark on the worldview of our time: the Great War and the menacing rise of Bolshevism.
The new German generation was born and raised amid these events, and it is in consequence ruthlessly breaking away from the liberal-rationalist intellectual tradition of the past century - the German of today, whose intellectual attitude is characterized by a "natural instinct," natural thinking, and a heroic will, is ready to wage the struggle against Bolshevik-atheist barbarism until victory is achieved.
But across the vast steppes of Russia, the horsemen of the Apocalypse are riding, and for years now, the red beast of blood has been rampaging through that unfortunate land, sowing destruction everywhere: Europe does not want to see this figure on the red horse, whom it has, after all, harbored long and often enough in its own house.
Indifferent and apathetic, like a person in the stifling heat of a thunderstorm, the European people today drift through life, sated by a grandiose war and endless revolutionary turmoil; meanwhile, the world is filled with the Bolsheviks' bloodlust, from Hungary to Spain and from Finland to France.

What Is Truth?

This Pilate-like question of a confused age is heard again and again today in the news and in attempts to shed light on Bolshevism - who can one even trust anymore; does communism really want evil; is the situation in Russia really so horrific; would the Bolshevik regime not ultimately deliver tormented humanity from its agony?
The people who ask these questions are not yet to be judged as badly as those who are completely indifferent and cold toward Bolshevism, those who, living entirely for their own interests, are capable, so to speak, of dancing either on a powder keg or on graves: this group of people, born only for frivolity and a life of selfish pleasure, is not the target audience for this booklet.
It is to the first group—the erring, the doubting, and the questioning—that I address the following remarks, and they may rest assured that I have striven for the utmost objectivity in every respect: Bolshevism, in its true form, has been studied here not from the works of its opponents, but from its own expressions of life, from Marxist and Bolshevik newspapers, magazines, images, and books.
We did not rely on the reports of travelers to Russia—whether friends or foes—who devoted perhaps four to six weeks to the leisurely task of studying Bolshevism in a short time, for we know what to make of such superficial maneuvers; on the other hand, of course, one must give credence to people who worked in Russia for years, in whatever profession, and who got to know this Russian hell, so to speak, in practice.
This work will also focus less on the economic consequences of the communist form of government, because we do not consider the material—money, the economy, and earnings—to be the most essential aspect, but rather regard the spiritual, the idealistic, and certainly also the religious as the foundation not only of human existence, but also of national life - it is not material hardship that is initially the most captivating aspect of German existence in the postwar period, but the endless torment brought about by the withering away of a national soul.
"Light, love, and life"—these are the three hallmarks of the German national soul, and without them, the German people will be dead and destroyed, even if they were to number in the billions.

With that addressed, we have already come closest to the Bolshevik problem, for the antithesis of German idealism is embodied in the Bolshevik slogan: “Darkness and chaos, bloodthirsty hatred, and complete annihilation” - one thing, however, that these two great adversaries have in common—both the idealism of the German people and the delusion of annihilation of the Bolshevik beast— is the will: here, the will to affirm life, the national, the racial, the divine, and there, the will of the barbarian, of the Jew, toward chaos and annihilation: the school of thought that possesses the stronger will shall prevail.

In this context, let us hear what the great seer and sage Nietzsche predicted some fifty years ago regarding the outcome of this most formidable struggle in world history - in “Beyond Good and Evil”, written in 1885, Nietzsche writes of precisely this will, which is necessary for victory:

“The sickness of the will is unevenly spread across Europe: it manifests itself most strongly and in the greatest variety where culture has been at home the longest, and it disappears to the extent that ‘the barbarian’ still—or once again—asserts his right under the shabby guise of Western education.
In present-day France—as one can just as easily deduce as grasp with one’s own hands—the will is most severely afflicted, and France, which has always possessed a masterful skill in transforming even the fateful turns of its spirit into something charming and seductive, today truly demonstrates its cultural dominance over Europe as the school of all the charms of skepticism.”

Here, fifty years ago, Nietzsche already put his finger on a festering wound that has only just been made clear enough to the entire world - he also says:

“The power of will is somewhat stronger in Germany, and in the German north again stronger than in the German center; it is considerably stronger in England, not to mention Italy, which is too young to already know what it wants, and must first prove whether it can will at all.
It is strongest and most astonishing of all in that immense intermediate realm where Europe, as it were, flows back toward Asia—in Russia: there, the power to will has long been set aside and stored up, and there, the will waits menacingly to be unleashed, uncertain whether it will be a will of negation or of affirmation.”

In the fifty years since Nietzsche wrote this, certain questions have been clarified: first, that Italy is capable of will, and second, that Russia’s eerie and astonishing will is directed toward negation - this “strongest” will is thus directed at nothing more and nothing less than complete chaos, destruction, crime, the extermination of the divine, and the establishment of a diabolical, bestial power:

“It may not only require upheavals in Asia for Europe to be relieved of its greatest danger, but also internal upheavals, above all the introduction of parliamentary nonsense, not to mention the obligation for everyone to read their newspaper at breakfast.”

With this, Nietzsche characterizes and illuminates with the glare of a spotlight the current European situation, which is to blame for the fact that the Bolshevik disgrace has not long since been put to an end: parliamentary nonsense, philistine stupidity and indifference, and animalistic pleasure.

"The opposite would be more to my liking—I mean such an increase in the threat posed by Russia that Europe would be compelled to become equally threatening—namely to acquire a will, an enduring, terrible will of its own, capable of setting goals spanning millennia.
The time for petty politics is over: the next century alone will bring the struggle for hegemony, the compulsion toward grand politics."

Thus, from a philosophical standpoint, Nietzsche has clarified the current situation, and no one will be able to contradict him on even a single point: barbarism, fantastic madness, and willpower.
At the same time, however, this also points the way to the goal - Europe knows what it needs, namely two things: an iron will and grand politics.
This also provides a philosophical foundation for Hitler's grandiose message:

"We National Socialists are fighting a battle on German soil for the whole world."

No one else in Europe (except Mussolini) has proclaimed with such clarity and passion these two great goals, which alone can lead to the liberation of the world from Bolshevik madness, as Hitler has: a sound, iron will and great politics.

The Philosophical Foundations of Bolshevism

Every political movement and every historical development has its origins and foundation in the writings and thoughts of those great visionaries and sages who were ahead of their time and their people by as much as a century: Rousseau and the French Revolution, Nietzsche and Schopenhauer as the precursors of our current German generation, and the visionaries of Bolshevism and communism,

Tolstoy and Dostoevsky

At first glance, these last two figures seem to be polar opposites of the current Russian era, particularly in matters of religion - both were Christians whose faith was marked by a depth of devotion and a thoroughness in following Christian doctrine that are characteristic only of the natural Russian people.
Of course, regarding Tolstoy, Mereschkowski—who once compared the faces of his great compatriots and contemporaries—says that he has a demonic feature, a face marked by coarseness, a face like that of a blind "underground titan": it is this feature on the face of this man—who is anything but a Christian saint, but rather an old "pagan"—that haughty, impassive coldness that is generally the characteristic of great pagan men; meanwhile, of Dostoevsky's slightly squinting eyes, the same author says that they are the "eyes of a prophet or of one possessed by a demon" - both works, however, are perfect reflections of a communist era.
The most obstinate programmatist of Bolshevism is, first and foremost, Tolstoy:

"Away with the barriers of education and the law, away with the barrier between rich and poor, away with all this so-called culture, away with all violence: away, therefore, with the Church, with the State! Pay no taxes, refuse military service."

The Bolshevik has faithfully carried out all of this except the last point (refusal of military service); he has also slowly grown accustomed to paying taxes again, yet to this day he wants nothing to do with Tolstoy's demand: "Become Christians."
Tolstoy himself, who wanted to be, so to speak, Russia's first communist, had of course no idea that his doctrine was nothing but lies and deceit, for he himself wanted to exemplify the life of a simple peasant doing the simplest manual labor to the astonished Russian serfs - this simple life, however, was nothing other than a completely new and unusual form of luxury, "an eternal feast, an eternal game," since behind his back, his faithful wife, who did not think much of her husband's teachings, managed his vast fortune.

Tolstoy, just like Dostoevsky, thoroughly depicts Bolshevik figures and characters in their stories: there is Nataschka, in whom one sees no soul, but only her face and her body, "a strong, pretty, fertile female animal"; everything human and personal is transformed here into the elemental, impersonal, unconditional, collective. The people in "The Kreutzer Sonata" and "Resurrection" also appear as horrific as the Bolshevik rulers.
Tolstoy, as the foremost Bolshevik, rejects all European art that preceded him as a forgery: Shakespeare and Goethe, Beethoven and Bach, Wagner—all of them are "frauds" (his book against Shakespeare is based on a complete ignorance of English history and literature) - this is a complete negation of all historical development and forms the basis of their cultural chaos.

The same is true of Dostoevsky - at the very moment when the old society, with its forms and goals, collapses, the "rising generation" is irresistibly seized by a criminal desire to set a conflagration ablaze: Dostoyevsky, the man "with the shadows of suffering and the wrinkles on his sunken cheeks," the persecuted, the man who was sentenced to death, the revolutionary and nihilist (who later had a complete conversion), who says of his own dreadful life: "Who can say that human nature can endure this without going mad?" the man pardoned from forced labor in Siberia—this Dostoevsky truly has a claim, after the torments and sufferings of his life, to be called a Bolshevik.
"From the House of the Dead"—that is the title of the records of his "inexpressible, endless suffering," for every hour and every minute weighed on his soul like a stone: he felt "buried alive, locked in a coffin." He calls himself a proletarian writer—his characterizations, his psychology, his depiction of humanity's lowest dregs, his cruel dissections of the most horrific human conditions—what are they but faithful images of today's Russian Bolshevism! Here, gruesome impulses awaken, unknown and unacknowledged feelings—this is the clear, dangerous, and direct path to Bolshevism.
The titles of his works alone say it all: *The House of the Dead*, *Demons:*

"Everything will become new, and then world history will be divided into two periods: from the gorilla to the destruction of God, from the destruction of God to the physical transformation of the earth."

A long procession of degenerates, the neglected, the physically and mentally ill, the fallen, the insane, the drunkards, the tortured and the desperate, those perverted by sensual greed, the monstrosities and the cripples marches past our mind's eye - here the prophet of Bolshevism, without shame and in naked revelation, heralds a new, a horrific era, whose fundamental chord is human torment and torture and the disenfranchisement of all that is divine: these are the first portents of a new culture, of a barbarism breaking in with full force.
Dostoevsky, incidentally a son of two homelands, Europe and Russia, coined the significant phrase for his time:

"Never before has Europe been so permeated with such hostile elements as it is today; it seems to be completely undermined, loaded with gunpowder, and waiting only for the first spark."

Dostoyevsky inevitably becomes the leader of a revolutionary Russian youth, holding in his hand a terrifying light: Bolshevism.
No one knew and described the ills of his people as he did, and with prescience, he revealed the horrors of the coming era: he, the man of God, who had overcome Marxism within himself and, filled with revulsion, had spewed it out as a foreign body—he who sought to warn against it by painting a picture of its terrors—could no longer halt the course of events, for there was no one there who could have satisfied the longings of the Russian people and steered them onto the right path.
To read Dostoevsky is to experience and understand Bolshevism, and thus, the transformation of the Russian people into Bolsheviks unfolds consistently within his pages.
What has changed, after all? In the end, everything has remained the same: the Russian herd-man is now tormented and tortured not by the tsarist whip of yesteryear, but by the knot of the Bolshevik state commissar; the prison has been turned into a morgue.

Is there no danger for Europe? Nietzsche has already pointed out the dangers: they are to be found in the "introduction of parliamentary nonsense," plus the obligation for everyone to read their newspaper at breakfast.

The Bolshevik Leader

Just as the characters depicted by Dostoevsky appear to us, so too do the leaders of Bolshevism - there is Lenin, with thirty years of deprivation, flight, persecution, conviction, exile, struggle, an assassination attempt, and finally death from syphilis—who holds the most peculiar view of his entire life's work, saying to Gorky:

"The most astonishing thing about this whole story is that no one has yet been found to throw us out the door."

Here we find the purely mechanical man who denies everything spiritual and divine: when asked "What is communism?", he gave the curious answer:

"The Soviet Republic plus electrification."

He is the technical and scientific experimenter for whom two million human lives are worth less than 100,000 horsepower:

"A single technician is worth ten communists."

He is a keen observer of the will and motives of the masses; he knows that Russia is not particularly fertile ground for revolutionary experiments:

"Russia is a thoroughly backward peasant country, and therefore socialism cannot triumph there directly or immediately; this peasant country can, however, give the general upheaval a tremendous reach."

Stalin too goes through a harsh school of deprivation and poverty - from a career as a clergyman (he was expelled from the seminary after two years), his path leads him to become a revolutionary; he is the typical "subhuman" and underground operative with his own distinctive traits: suspicious, distrustful, cautious, clever and cunning to the extreme, with a touch of the Jesuitical—all hallmarks of his underground activities.
He is the organizer of a band of robbers who kill people and steal money in broad daylight on the busiest streets of Russian cities; he is cruel to the extreme (he had 18,000 workers shot in three days), coarse, and devoid of any culture.
His incredibly boorish behavior toward Lenin's wife earned him the latter's enmity, and it was only thanks to Lenin's stroke that he was not eliminated shortly before the first dictator's death, but instead became his successor - in Lenin's testament, the following is written about him:

"He is crude, disloyal, and prone to abusing power: he must be eliminated in order to avoid a split."

Boundlessly self-assured and fully aware of his omnipotence, he has always been accustomed to domination and destruction; he wants to catch up with and overtake Europe and America, and is arming for a world war, even though the waves of discontent and despair among his own people are robbing him of nearly every chance of survival - this bloodthirsty man, this beast in human form, is Russia's greatest misfortune and Europe's greatest danger.
Nor does he care for ideas or communist ideals - he has lately and coldly turned his back on any communist utopia, and solely to secure his personal lust for power and position, he is turning wholeheartedly toward private capitalist tendencies - to quote him:

"Enough of your damned egalitarianism."

Bolshevism Unmasked

The Rejection of Life in Bolshevism

In his poem *150 Million*—which means about as much to Soviet Russia as Schiller's *Song of the Bell* does to the average German—Mayakovsky gives us a small taste of Bolshevism: we reproduce a few lines from the poem below.[1]

"Down with the world of romanticism!
Down with the defeatist lamenters!
Down with the pessimistic faith of our forefathers!
Down with the obsession with possessions, in whatever form! ...
Are you athletically bold, with muscles taut,
And imbued with the religion of activity?
Your soul:
Steam, compressed air, electricity!!!...

To the alms-givers, the navel-gazers,
Let the axe dance over their bald heads!
Slay them! Slay them!!
Bravo: their skulls will make good ashtrays.

Forward!
Back to the ribs, iron-sharp, the elbows,
Smash your fist into the face of that
charity lord in his tailcoat over there!
The brass knuckles to the nose!

Tabula rasa!
Grind your teeth,
Bite your way into the times,
Gnaw through the bars!...
New faces!
New faces! New dreams!
New songs! New visions!
We hurl forth new myths, we ignite
a new eternity…"

At the end of the poem, it continues:

"To all who beat their chests,
Confess:

[1] From a translation of the poem into German by Johannes Becher. [The translation into English is obviously done by the translator. - The Translator]

Long enough we fed on the stench of decay:
how much longer will it be?
Enough! Enough!
Enough! Enough!
Enough! Enough!!!!

We demand,
We can't take it anymore!
Gather yourselves!
Step out of the millennia of darkness!
In step - march!
(Here's your signature, comrade, if you agree with me.)

Revenge is the master of ceremonies,
Hunger is the marshal.
Bayonet. Browning. Bomb.
Forward - speed up!"

All those who have ever taken the trouble to think through and research Marxism to its ultimate ideological, politically, and historically inevitably comes to the realization that Marxism is nothing more than the grand principle of the negation of life, the principle of negation itself, the very antithesis of what is healthy and thus also of what is good, the principle of annihilation, the principle of the destruction of human dignity.
I once read somewhere that Bolshevism seeks to turn human beings into mindless, stereotypical automatons, that it aims to completely mold all peoples into the ultimate goal of the "mass man": this means nothing other than negation.

If one wishes to understand Bolshevism in all its terrible negation of life, it is necessary to climb the heights of life and look out from the peaks of human creative power toward even higher goals, and thus—close to the peak—to be able to recognize the darkness and the depths of Marxism when gazing into the gruesome abyss of Bolshevism.
I am firmly convinced that in no people on earth can the will to destroy take on more ruthless forms in the face of Marxism than in our German people, and this is because—as we can proudly assert—our German people have, in cultural and especially artistic terms, scaled the highest peaks of a healthy, meaningful will to live.
Like a magnificent Gothic cathedral, the German will to live stands here before us: the glorious German cultural life - we see them all laying bricks and carpeting and building—the master builders and architects of the German cultural cathedral, and of the German cathedral in general: Schiller and Goethe, Kant and Schopenhauer, Bach and Mozart, Luther and Richard Wagner; there we also see the heralds of the German will to power: Hermann the Liberator, Henry the Lion, Fichte and Stein, Blücher, Bismarck, Gneisenau, all the way up to the millions of dead of the World War—it is a cathedral built in struggle with blood and tears, with joy and song, with solitary contemplation in the study and in the laboratory; it is a magnificent German house filled with singing and cheering and laughter and prayer and work.

Just as every Gothic pointed arch stretches toward the sky, and just as every gabled roof strives upward, so too is the essence of German culture an eternal pursuit, striving, and fighting upward toward the light, always giving birth to new, spontaneous creative power, always bearing the great, fateful task in the heart, and always following the healthy sources of strength that is anchored deep in the soul and circulating in the blood, upward toward the light, toward God.
At the forefront of all German cultural life there always stand leaders who are not theorists, dogmatists, or formulaic thinkers; these leaders do not merely fixate on a single point, do not merely attempt to solve a single problem, but, through their yearning, embrace the whole with a worldview; these leaders listen for the footsteps of God, are determined to grasp a corner of God's cloak, and thus find the right path and walk it.
It is ridiculous to believe that, after the victorious overcoming of any negative life forces, we will enter a time of aimlessness, of lethargic calm: no, thank God that will not happen, for the storm of life rages eternally, the "die and become" remains eternal, and a struggle ever anew breaks forth until the final divine perfection - that is life, and that is the meaning of creation.
We have seen a magnificent German cathedral rise up, and all the forces that contributed to this can be summed up in the expression: to say "yes" to life.

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If we wish to formulate these politically, we must distill from them the four fundamental driving forces of a healthy national and cultural life, namely:

1. the affirmation of the individual
2. the affirmation of the racial ideal
3. the affirmation of the military ideal
4. the affirmation of religiosity

With responsible leadership, a proud racial commitment, a will to defend, and religiosity, a people lives and grows - denial, meanwhile, brings ruin and death.
Denial is at the same time identical with Marxism, which substitutes democracy in the Bolshevik sense for the personality of the leader, the concept of the "mass man," and the idea of international bastardy in place of racial consciousness; it is an idea that pays homage not to the will to defend, but to a cowardly pacifism, thereby murdering the heroic ideal and ultimately seeking to eradicate religiosity root and branch - Marxism is thus nothing more than the negative principle of life, to say "no" to life.

Our magnificent German cathedral crumbled more and more, day by day, under these blows of the axe, and naturally, only those who had inwardly experienced the structure and construction of the cathedral, who themselves possess creative forces within them—or at least understand them—could clearly perceive this crumbling - it is the builders of the German cathedral who then recognize the enemy, as those who embody the positive will to life inevitably become the mortal enemies of the destroyers.
The satiated hedonists and philistines who believe it is the duty of others to work for them do not count in this struggle, for they lack the true driving force of insight, the creative will - only those who have seen the German Cathedral grow out of personality, defense, race, and religiosity, family, and prayer will

oppose its destruction, and indeed, they will even seek new forms and new content in harmonious connection with the history of the German people in the political, economic, and cultural spheres.

In a truly horrific manner, Marxism in Russia has attempted to realize its madness, and a grandiose mass murder of humanity—both physical and spiritual—has raged in Russia and continues to this day.
It is no coincidence that these horrific events have been woven into the legends of the Russian people as if by fate, like a prophetic foreshadowing - one legend tells of a nameless beast that is to take dominion over Russia, and today it is here, the nameless beast now given shape: the mass man.

The Collective Man

The collective human being has established his realm in Russia, and there he experiences his primal state, groping his way like a small child.
A mass man in the infant stage, a monstrosity, is destined to die young because he is sick and unnatural: he plays childishly in the vast squares of Russia with thousands of red flags, hangs giant straw dolls as capitalists, kills priests and other leaders of the people, and sings his song of triumph[2]:

"Millions unite in one body - the pavement cracks.
Millions of masses: one heart, one will, one step!
In step! In step!
From the factory districts, soot-covered,
From dungeon holes, filthy back alleys,
He stepped forth—his fingers curled like pincers,
The thousand-year-old chains rattled around him,

Now the new ruler stepped onto the street.
And purple banners waved above him,
The bones of the citizens whimper.

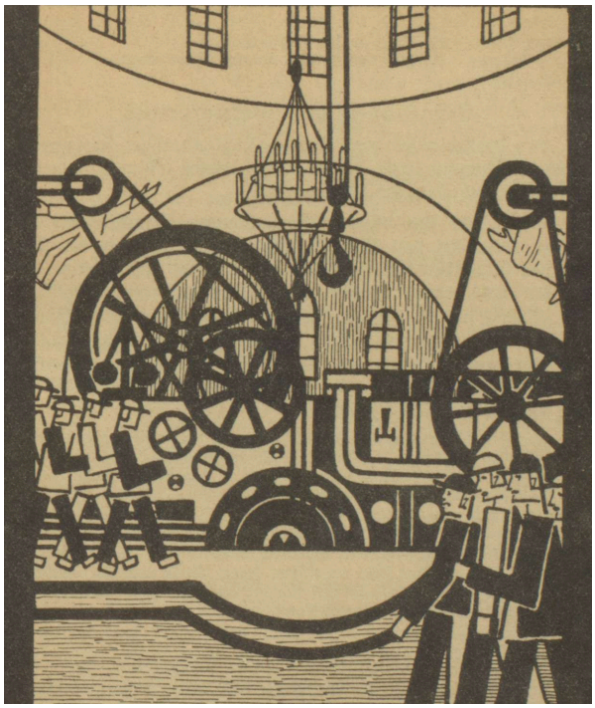
He spoke and said
All this is mine:
Streets, palaces, canals, the stock exchange, the bank,
Granaries, gold,
Fabrics, food, drink,
Libraries, theaters, museums,
Parks, gardens, avenues,
The poet's verse, the singer's song,
The towers, ships, cathedrals, the surrounding lands -
all this is mine,

The houses echo, the main street screams.
But the giant stands firm."

[2] From a translation of the poem into German by Johannes Becher.

Bolsheviks from Russia themselves admit that this new wonder, the collective human, may seem strange today, but it is in the process of development, and soon the final, highest ideal—namely, the completely lifeless mechanism—will have been realized.
With apostolic fanaticism, the Bolsheviks fight against all those who would seek to smuggle a soul into this mechanistically constructed collective human - the idea of a fraternal union of all people, which, though contrary to nature, nevertheless contains an ethical tendency in principle from a national perspective, has been transformed in Russia under the banner of Marxism to the extent that all individual persons are completely absorbed into a mechanized, soulless economic organism.

The fanaticism of the Bolsheviks in Russia has already escalated to such an extent that they are setting about building temples to the invisible god of the "machine," as evidenced by a drawing by Dobuzhinsky, from which it is apparent that thousands of people are paying homage—one might even say with almost religious devotion—to a monstrous machine suspended in the nave of the church.



Even more gruesome is another design for a temple of machine-worshippers based on a drawing by Krinsky[3] - drive belts run from the divinely revered machine at the center of the room into the domed structure, where—just as the figures of the apostles and angels — statues of Russian agitators stand, their heads depicted as pulleys, now driven by the Machine God and thereby representing the mechanism of all mental functions intended in the Marxist sense.

[3] Likely referring to Russian artist Vladimir Krinsky - no luck in finding this specific piece that is referred to. - The Translator

It is no coincidence, after reading what is said above, that we also find boundless veneration of America in Soviet Russia, where people speak with downright effusive reverence of a so-called "Chikagoism" - this "Chikago" is mythologized by the Bolsheviks, as the aforementioned poet Mayakovsky writes[4]:

"Chikago: the city
Built atop a screw!
Electro-dynamo-mechanical city!
Spiral-shaped —
On a giant steel disc —
At every hour's stroke
Spinning around itself —
5,000 skyscrapers
Granite suns!

The squares:
Galloping kilometers high in the sky,
Millions of people swarming over,
Woven from dripping steel,
Flying Broadways.
At the tips of the eyelashes
Electric light clings to you,
Crackling.
Smoke posters in the air—
Phosphorescent inscriptions."

Here one sees with what passion the Bolshevik actually pursues the ultimate Marxist goal - however, the true Bolshevik notes with regret that in America, despite this magnificent display of mechanization, the demon of personality and soul-searching still reigns in private affairs; the American is not yet a full-fledged Marxist, for he lives, loves, and cares for his family as an individual, not as a cog in the great machinery of society.

The Bolshevik seeks to overcome all these things and to abolish the existence of millions of individual personalities endowed with souls, replacing them with the fully automated, mechanistically functioning apparatus of the mass man—the collective human being.

Just as individual people in the past, in pious mysticism, strove to become ever more like God, constantly keeping the image of God before their eyes, so fanatical Bolsheviks raise their aspirations to the slogan "Following the Machine" as they strive almost ecstatically to merge completely into this ideal image, in order to ultimately become a single mechanism of valves, flywheels, gears, and connecting rods.

A very keen observer of all these problems of collectivization in Russia and also of the rationalized, factory-like economic life in America, Arthur Pound, arrives in his reflections at a complete rejection of the entire Bolshevik line of thought, and we are pleased to agree with him when he says that the ultimate ideal goal is not to be found in automation, but rather that the salvation of humanity lies in those remnants of spiritual life that can never be fully mechanized and leveled.

[4] From a translation of the poem into German by Johannes Becher.

“The purely economic and subservient human being” is an abstract concept, perhaps significant for scientific inquiry, but one that could never exist in flesh and blood: man may well be an object of the economy, but in a thousand other, even more fundamental respects, he is a living, feeling, struggling, and suffering being - we fully subscribe to this view.
The machine will never be able to take complete possession of humanity, for that would mean the murder of the soul: that cannot be the meaning of life. On the contrary, if this were to occur, then the violated powers of the soul will revolt: indeed, they must rise up.
Technological advancement, when conceived in a healthy way, should therefore not bring about a mass murder of the personality, but rather a liberation of life - the slogan should be: not the airship, but free air travel.
Viewed in this way, technology and the machine become a path to freedom—freedom from the weight of the earth, and so on; this is the healthy understanding of the concept of technology in comparison to the Bolshevik who tramples over these healthy insights and chases after his delusional phantoms of the mass man, collectivization, and de-spiritualization.

Even Lenin is described by the Soviet history professor Pokrovsky merely as a special apparatus, and Bolshevik poets refer to Lenin only as a somewhat larger cog in the collective machine - it is not Lenin’s heart, but his brain that has been preserved in a golden capsule for veneration.
In Moscow, in his quest to organize work according to the most scientific methods, Lenin established an institute for the psychotechnical research of human labor, a league founded to exploit time down to the last second—all utopian.
In the end, Lenin died without seeing his plans realized, and left behind a legacy of the most horrific kind: a torn, tattered, confused country, not European, not Asian, and not American either.

Atheism and Sectarianism

It goes without saying that Marxism and Bolshevism also attempts to provide some sort of scientific or philosophical justification for their international, democratic, and anti-religious tendencies, with two writers having been particularly influential in this area: Michael Pokrovsky, the historian of Bolshevism, and N. Bukharin, the interpreter of Lenin’s philosophy.
We must be very careful in using the term “philosophy” here, for ultimately, philosophy should always have a constructive effect - one could introduce here only a thought that carries positive power within it, namely that the flame of love, the will to build, and the fanaticism to fight against this enemy of the world may be sparked in rejection of the grandiose negation of life, by anti-religiosity, and by the idea of destruction for destruction’s sake: for this reason alone, we track this enemy of the world down to its very last workshops of destruction, since perhaps more dangerous than secret bomb factories, more dangerous than the preparation for assassinations, are the breeding grounds of a life-denying worldview—the murderous headquarters against spiritual, moral, religious, soul-bound, and racially connected life.

The Bolshevik state of Soviet Russia, in its very own national interest, wages a ruthless campaign against every idealistic and religious philosophy - the scientific method of materialism has been proclaimed as the only correct one, and it goes without saying that everything that runs counter to this thesis must now be portrayed as a lie, obfuscation, meanness, and treason—as counterrevolution.

Naturally, German idealism, which posits the spirit as the foundation of all that exists, is also particularly targeted, as Bukharin writes:

"All idealistic considerations ultimately lead to some conception of God, and are therefore, in the eyes of Marxists, sheer nonsense.
God, that wretched old man, created not only Adam but also fleas and whores, murderers and lepers, hunger and misery, syphilis, and liquor - from a scientific standpoint, this theory leads to absurdity, for the only scientific explanation for all phenomena in the world is provided by materialism."

The enemy identified as Idealism and a belief in God—that is, the affirmation of the spiritual—are ruthlessly combated: idealist philosophers were forced to leave Russia or profess materialism, and an exodus of the most famous philosophers, jurists, and historians to foreign countries then began.
The Main Committee for Public Education, headed by Lenin's widow, banned the works of Kant, Plato, Schopenhauer, Spencer, Nietzsche, and many others from public libraries; ninety-four authors are listed whose works are to be removed from the libraries.

Lenin took an interest in idealist philosophy just as one takes an interest in an enemy - according to the Marxist slogan, the scientific work of professors must be strictly divided into philosophical speculation and physical or chemical teachings. As Lenin himself says:

"Not a single word should be believed from any of these professors—who are capable of producing the most valuable work in the specialized fields of chemistry, physics, or history—when it comes to philosophy."

In Bolshevik philosophy, a principle applies, and one might almost say it is official - it reads: "Research, study, construct, and analyze to the greatest extent possible."
At the outset, however, stands the concept of matter, and beyond this concept, into the spiritual realm, into the depths of the soul, into the realms of ethics, morality, and faith, any further scientific activity is prohibited by the state.[5]

A dictatorship of materialist ideology has been imposed on the Russian population through every means of public education - Lenin passes a downright damning judgment on religion in general by simply equating denomination with religion, as he says:

"Religion is a spiritual yoke that has always and everywhere weighed upon the masses of people oppressed by hardship: the powerlessness of the exploited classes in the struggle against their oppressors gives rise to the belief in a better life in the hereafter, just as the powerlessness of the savage in the struggle with nature gives rise to the belief in gods, devils, and miracles.
Religion is the opium of the people, spiritual brandy - the modern worker, enlightened, casts aside religious prejudices with utter contempt and leaves heaven to the priests and bourgeois pious, conquering for himself a better life on earth, the earthly millennial kingdom."

[5] See the "Ernste Bibelforscher" [the "Ernste Bibelforscher", the Earnest Bible Students movement in Germany, or the International Bible Students Association internationally, was the predecessor to the Jehovah's Witnesses denomination. - The Translator]

The divine element present in every human being, however, is present in the Russian just as it is in all other people, and a wild jumble of sects bears eloquent witness to the turmoil and agitation of the Russian peasant's and worker's soul, tormented under the lash of materialism - thus we find the Stundists, who wish to make the Gospel the foundation of their social faith; the New Stundists, who refer to Jesus as their elder brother; those who wish to abolish the concept of property, those who deem money and trade superfluous, and those who regard authority and prisons as unnecessary; then we find the sect of the Non-Prayers in the Ural region, who drove out their clergy, locked up the churches, and claimed that "God is everywhere, just not in the churches"; other sects include: the Pilgrims, the Non-Payers, a peasant sect in the Urals, Holy Israel, the People of God, the Jehovahists, and many others.

Sectarianism that has succumbed to the mystical-orgiastic trend is appalling - thus we find the flagellant sect of the Chlysti Whippers and the Skoptsy sect, which has taken the opposite extreme; the Peitschers, meanwhile, gather in specially selected buildings where a barrel full of water is supposed to represent the Jordan River: everyone strips down to their skin, then the water is whipped, and later they whip one another to the point of ecstasy, to the point of frenzy - this, they claim, is the only way in which a union with God possible.
Once the ecstasy has reached its peak, a chosen couple is to consummate in the creation of the child of God; dances escalating to a state of rapture are performed, and the frenzied participants refer to themselves as the holy doves - similar festivals are also organized by the atheist youth association Komsomol under the name "African Nights", which also leads to the wildest erotic frenzy in the most uninhibited form.
The Skoptsy mentioned earlier, founded by the peasant Kondratiy Selivanov, who is regarded as the incarnation of God on earth, mutilate themselves in the most gruesome ways and call themselves the Community of the White Doves - the most terrifying sect is that of the Fire Baptizers, whose people are convinced that every human being must die an unnatural death before their natural end in order to attain bliss: the dying patient is strangled with a red pillow so that his soul may be saved.
Others, the Self-Sacrificers, glorify suicide and seek death both individually and in large groups. One such method is as follows: they gather in a building, set it on fire, and burn to death along with the house, believing they have thereby conquered Heaven.
It is interesting to note that, despite the longing for God, a distinctly Bolshevik-communist streak runs through all this sectarianism, and a very clear escalation in this direction is unmistakable - while a number of sects seek to abolish private property, this communist tendency escalates among the other sects to the point of communal love, where marriage and family have ceased to exist and general sexual promiscuity is clearly evident in their ritual practices.
The peak is reached when sexuality is abandoned altogether, and, of course, family life even more so - this is evidenced by the horrific mutilations practiced by the Skoptsy; finally, the most radical of them all, the Fire Baptists, then destroy the private property of their own lives.

The fundamental ideas of Bolshevism and Marxism, in conjunction with these religious aberrations of entire peoples, make it instantly clear where this is all heading: if, behind this searching and yearning of a tormented national soul, the concept of God and faith in God, soul, feeling, morality, strength, and sound thinking—embodied by a morally upright government—were to stand as a form of salvation, then one could look to the future with hope; as it is however, lurking behind all this searching and brooding are the

demons of Marxism and Bolshevism, ready to strangle even the last twitches of the soul striving toward the light and to plunge all humanity into the Hell of a Marxism that functions only mechanically and mechanistically.

Bolshevik Art

Architecture, Poetry, Music

In the same appalling manner, this Marxist bloodhound naturally took control of the entire art scene in Soviet Russia.

Even when it comes to building materials, a distinction is made between counterrevolutionary and revolutionary: stone and wood are considered bourgeois materials, for proletarian architecture knows only metal, concrete, and glass.
Truly fantastical plans are being rolled out, intended to express nothing other than the erection of a gigantic monument to the principle of the mechanical and the machine - it is impossible to summarize all these aberrations here.
The former Mayerhold Theater is now a state theater and serves Bolshevism in the most one-sided manner through its propaganda and promotional plays: at certain times, the whole of life in Soviet Russia even takes on a theatrical character.

Poetry, too, has been seized by materialism, as ridiculous as that may sound, with the art of speech being described as: "the word chemistry of the scientifically enlightened proletariat."
Special laboratories are to be established for this purpose, with the Bryusov Institute having carried out these experiments where poetry is analyzed and reshaped: recipes for poems are concocted, and the poetic spirit is filled in as a foreign body, akin to a chemical reaction.
Anyone, according to the Bolsheviks, can learn to write poetry, just as one learns to type, play the piano, read, or operate a machine - therefore, poetry is to become a school subject, and geniuses are to be trained; these word-chemistry institutes will supply writers, poets, translators, and critics, as well as scholars, publicists, and politicians of the highest caliber - after just one year—doesn't that sound like bloody mockery?—the institute has thirty-six poets graduate.
Art, the child of the soul, the mind, the sense of beauty, talent, and race, is here degraded to a product of the brain-machine, for according to the Marxist view, poetry has not the slightest thing to do with intuition, gift, talent, or genius—these ridiculous phrases are bourgeois and anti-revolutionary prejudices, and instead, the Bolshevik poem is judged solely by its revolutionary power, as a verse from the Communist Marseillaise reads[6]:

"Arise! Arise! O people, avengers of the earth's suffering,
awake! Rise up! Strike dead, strike dead!
Strike dead all those who are criminals against the people,
All those who rob us of our bread,
All those who rob us of our bread.

Working people: now even you are reduced to mush
Smash God, that illusion, with your fists!
You are the master of the world's destiny!
Working people: You are free, free!!!

[6] From a translation of the poem into German by Johannes Becher.

Enough now, you rulers, enough! Rise up, people, triumph!
Forward! Triumph! March, march!
Forward - shot after shot!"[7]

Another poem[8]:

"Who's there?! Missed - this time you've missed the mark!
Come on, to hell with your antics, you lords!
Down with you! We don't need sycophants,
you masters!
Wag your tails all you want! We'll punch you in the face,
you masters!
Down with you! Down!
You who rot in the fat of your bones:
Shut up, bloodhound; you scoundrel, shut your mouth!
You human filth incarnate:
Drop dead!
Down with you!
Down!
Clear the street!
Down with the whole gang!
One, two!
March! March!
The bourgeois state is a heap of rubble!
The government has now been taken over by the proletariat.
Don't touch it!
The main street roars
Under the force of the proletarian verses…"

To the educated person, these incessant calls for murder may seem repulsive, disgusting, crude, perhaps even tasteless, but for the Red General Staff, these poems by the "word chemist" Demjan Bedny were the pinnacle of Bolshevik poetry - after these poems were recited, the Red soldiers became significantly more bloodthirsty, and in 1923 the poet received the highest honor available, the Order of the Red Banner, and was appointed the Kremlin's official court poet.
Mayakovsky, another poet, regards poetry as a craft, his writing room as a word workshop, and worked on commission, delivering any quantity of poetry—naturally for use in daily life—functional poems, e.g., "Please Do Not Laugh," "Hymn Against Private Distilling," or "On the Usefulness of Soap," sonnets on the value of good boot soles, etc. - one can thus speak of a pure mechanization of the art of poetry, and thus, Marxist materialism chews its way specifically into those areas that primarily serve intuitive,

[7] The source for this seems to be from the *Liechtensteiner Volksblatt* in 1929 based on summarized material, but I am unable to confirm it since the only site hosting said poem in German has been taken down, with no backups available on the Wayback Machine or other online newspaper archives. - The Translator
[8] From a translation of the poem into German by Johannes Becher.

creative, and artistic work on a religious and philosophical basis: when considering Bolshevik poetry, the immense contrast between spirit and matter, life and death, then emerges with unparalleled clarity.

Music, too, naturally falls victim to materialistic-rationalist principles - we Germans perceive music as the language of the soul, as the rejoicing or weeping of the heart; music is, more than anything else, the bridge from the purely moral and spiritual to the supernatural, to the divine - as the German saying goes:

"Where there is singing, settle down in peace; evil people have no songs."

Love, faith, loyalty, heroism, camaraderie, God, father, mother, family, home, fatherland, honor—these are the concepts that inspire genius to create monumental musical works.
Nowhere does a path lead from true musical greatness to materialism, to the denial of God, to money, to interest rates and dividends; there are no songs about banks or stock exchanges, no choruses about interest rates and dividends - no, and a thousand times no!
Music and song are the sons and daughters of Heaven: they have descended to us from the world of beauty, purity, and the divine to kindle the torch of longing for light and God in our earthly existence—they are philosophical, religious signposts pointing toward life's ultimate goals; the people who have achieved the most magnificent creative feats in the field of music stand at the same time on the highest cultural level, have climbed the highest rung of a meaningful development of life, have already conquered the place where one can at least peer into Heaven through a small crack.
It is highly interesting that even the arch-Bolshevik Lenin could not escape this heavenly power of music - he once said in a gathering:

"I know of nothing more beautiful than Beethoven's music: I could listen to it every day.
It is supernatural music, and it is truly wonderful what people are capable of accomplishing - but I cannot listen to it often, for it gets on my nerves.
I would like to stroke these people's heads, to say kind nonsense to them, to these people who were able to create such beauty in the midst of a filthy hell - but today is not the time to stroke heads, for today's hands fall to split skulls, to split them mercilessly.
Even though the struggle against all violence is our ultimate ideal—that is a hellishly difficult task."

The inner conflict of this materialistic prophet is harrowing - but his colleagues think much more coldly, since for them, music is a means of agitation, of socializing emotions; it, too, is analyzed, and the term "sound chemistry" becomes a catchphrase: for them, everything is technique.
Wagner and Beethoven, Mozart and Bach are still played in Russia, but in the eyes of dogmatic communists, all of this is considered bourgeois and reactionary: the conductor is rejected as a representative of individualism, since collective feeling tolerates no conductor.
Competitions were announced for revolutionary music and revolutionary texts, and new music associations of a modernist nature are forming - the creations are explosive, bizarre, restless, agonizingly refined.
A new term emerges: machine music, machine dance; spectacles and theater are performed; priests and priestesses celebrate the machine god in their dances; bodies become apparatuses that do not move, but function, and the movements are not individual, but universal: dance thus becomes a demonstration of the human machine.

A new music was created in the great noise orchestra, which is intended to unite the sounds of the mechanistic age—the pounding of machines, the roar of the metropolis, the popping of engines, the screeching of wheels, the wailing of sirens, and many other technical noises—into a single concert; this sect of machine-worshippers, the so-called "engineerists," held such a noise orgy in the Trade Union Palace with almost religious solemnity.
Such noise orchestras are also performed in the squares - hundreds of motorcycles, automobiles, and other mechanical noise-making instruments are gathered in a single square, where in the middle stands a command tower bearing the conductor with red flags; as it begins, one might think hell has been unleashed as the noise orchestra howls, hisses, snarls, whistles, and rattles.
In Baku, a factory whistle symphony was assembled, complemented by the foghorns of the Caspian Fleet, two artillery batteries, several infantry regiments, the rattling of several machine-gun units, and choirs in which all participants took part: the whole thing is intended to pave the way for the monumental music of the proletariat.
We note with horror that even in the realm of music, soul-destroying Marxism is well on its way to shredding and tearing apart the bridges that lead from matter to spirit, from the brain to emotion: this development is advancing in a horrific manner.

Religion - The Family

It goes without saying that Bolshevism reached the height of its fighting fury in the struggle to destroy religion - after all, the goal was to destroy deeply rooted customs and traditions, to eradicate reverent beliefs, and to sever the intimate bond between man and God; in this struggle, the fundamental Marxist principle of matter versus spirit, the divine versus diabolical Marxist materialism, comes to the fore most clearly and distinctly.
Brutal measures initiated this struggle: cathedrals were transformed into meeting halls for atheists, into carpenters' and blacksmiths' workshops, and even into stud farms; the cross and images of the saints were replaced by Soviet stars, red flags, the hammer and sickle, and the metal of the bells was turned into factory sirens and machinery.
A special anti-religious curriculum was introduced in schools, which later took root in freethinking youth organizations: magazines titled "Bezbozhnik" (*The Godless One)* then flooded the country with images and posters depicting toppled church steeples, broken crosses, and mockery of all that is holy blared from every wall, while the materialist worldview was extolled alongside them.
God was challenged through frivolous speeches to punish the blasphemers with a bolt of lightning; Jesus is depicted in images and words as a debauched drunkard at the wedding at Cana; processions turn into mocking parades where participants were jeered at and spat upon in the streets, and the symbols are publicly burned - nothing is spared that might mock the old, religious faith.

Of course, with clarity that cannot be surpassed, the destruction targeting the family is also being carried out, and in particular, this can be seen in the terms "father", "mother", and "child" being erased and the new social slogan rising triumphantly: not father and mother, but comrade.
Collective settlements are springing up with dormitories, without families and without marriage; children's barracks are built where the poor newborns, delivered by emotionally shattered men and women—not fathers and mothers—are handed over shortly after birth—never to know father and mother,

brother and sister, and thus never to know the love of a father and mother—nor the love of a brother and sister—nor the happiness rooted therein.
The most feared destroyer of the family is the Bolshevik woman Alexandra Kollontai, who in her book "Die Liebe der drei Generationen" (*The Love of Three Generations*) and in other writings ruthlessly calls for the destruction of the family and marriage - as she writes:

"A (married) woman who commits adultery rises from the state of whoredom, of prostitution, to the state of freedom and dignity."

This campaign of destruction against the family is waged with every means at the disposal of Bolshevism - on the one hand, they strive to intensify the carnal, sensual, and sexual, and on the other hand, they smash all the time-honored traditions, customs, and practices that sustained the people in their physical and mental healthy development.
The destruction of the family is the ultimate consequence of Marxism itself—with the death of the family begins the death of the nation and the soul; we will address this problem in greater detail at the conclusion of our remarks.

Morality is synonymous with the struggle to consolidate the proletarian dictatorship.
From all the glimpses of life and activity in Bolshevik Russia presented so far, it is clear that Bolshevism sought to fulfill the historical task of creating a new era, of bringing about a paradise for humanity—ideals were to be sacrificed for the sake of this goal, the concept of eternity had to vanish, and the brain machine, the intellect, was elevated to the throne of world power.
According to the red formula, the salvation of humanity is not achieved through faith in God, morality, and customs, but only through the improvement of material living conditions; the Bolshevik formula holds that people are led, through coercion exercised by the authorities, to an earthly bliss conceived in accordance with reason.
Freedom, to the Bolshevik, is incompatible with the true happiness of the masses, since the individual freedom of conscience is always harmful to it, and because there is only the path of absolute obedience - as Lenin himself says:

"Freedom is a bourgeois prejudice."

Dictatorship, the army, the Cheka, the GPU, spies, prisons, and torturers will be the ones to create earthly bliss, and the "tyranny and dictatorship" that Marxists in Germany had previously condemned in the name of Marxism has now become a moral imperative:
Marxism fights for the rise of the working class - therefore, the extermination of the bourgeoisie is a moral imperative, as Lenin says:

"We deny all morality that derives from concepts outside of humanity and outside of class concepts - in our opinion, morality is entirely subordinate to the interests of the class struggle, and morality is synonymous with the struggle to consolidate the proletarian dictatorship."

To repeat, "morality is synonymous with the struggle to consolidate the proletarian dictatorship."

According to the Bolshevik view, ethics is nothing other than the sum of everything that is useful to the proletariat - in communist Russia for example, going on strike—even if wage conditions are appallingly low, far worse than they have ever been here in Germany—is considered immoral.
As Bakunin, one of the fathers of Bolshevism, states unequivocally:

"Poison, dagger, noose, and other instruments of murder can be sanctified by the revolutionary idea."

Collectivism, the mechanization of all forms of existence, the struggle against idealism, the eradication of the soul, the depersonalization of man, the new lifestyle, the new art, the new music—all these things, taken together results, as if with bloody irony, in the sentence mentioned earlier: freedom is a bourgeois prejudice, and with a gruesome laugh, bloody tyranny emerges as the final result of all these phrases.
A small pack of bloodthirsty hounds sneers at a groaning, moaning, and plundered people, herded together like a flock of slaves - the sentiment is shared: "Now you are happy, now you are free."

Thus we draw ever closer to the essence of Bolshevism, the ultimate consequences of Marxism: it is not merely about a matter of economic, financial, and political measures that abolish private property and implement the socialization of the means of production—oh no, it is about the abolition of human dignity itself; it is about whether the free human being is to be transformed into a herd of mindless slaves; it is about the slogan: "Man or machine," which coincides with the juxtaposition of "mother or comrade."

Marxist-Bolshevism in the German System

The False Concept of the State and Its Consequences

We National Socialists know full well that our main opponents—apart from the Communists, who of course also dispute much of what has been said—will retort: “What are you talking about? What exists in Russia is not Marxism, but a distortion of this liberating worldview; we indignantly reject being identified with the pseudo-Marxism that exists in Russia.”
Hold on, gentlemen, it would never occur to us to do you an injustice; instead, allow us to briefly reduce the Marxist program to absurdity—simply and popularly, as is our way, but irrefutably:
For you, gentlemen, Marxism is an affirmation of the democratic principle; today’s reality however proves, after all, how faithful you have remained to the democratic child you yourselves gave birth to: a system of informants, a smear campaign in the press, lies upon lies—doesn’t that sound like the GPU? Our poor democracy, what has become of you?

We National Socialists stand on the foundation of the Führerprinzip: the Führer is a morally upright, strong-willed, politically clear-sighted, responsible personality, supported by the love and trust of the people.
All of nature and history preach the sound Führerprinzip, for they stand in contrast to the Bolshevik Cheka, which keeps personified immorality on the throne with poison, dagger, murder, and vice.
Nature knows neither the mass principle nor democracy, which inevitably must give birth to corruption - this harlot, who once had to hide in back alleys, and who then moved into luxurious apartments during the war, has now climbed to the highest offices of state in the Marxist parties after the revolution, and today consorts with Marxist party rulers.

The second unnatural aspect of the Marxist principle lies in the denial of the concept of race - we deliberately say “unnatural”, for if the idea of mixing, if the principle of bastardy, were a law of nature and thus divine, then we would also find it in nature; nowhere, however, does the principle of species preservation manifest itself as clearly as in the magnificent laws of nature: a fierce struggle erupts when the unreasonable beekeeper attempts to indiscriminately unite foreign bees with a colony, and in most cases, the queen introduced from another colony lies dead in front of the flight hole.
Racial purity is the fundamental principle - from the oak, the oak tree has always emerged, and this has repeated for millennia; what we would then perceive as an absurdity in nature—namely, the mixing of different tree types into a single tree—that—oh, how pitiful and criminal it is—is what the devilish doctrine of Marxism presumes to proclaim as the salvation of the world in the sentence: “Everything that bears a human face is equal!”
The Jew has elevated this statement in his writings to a humanity-strangling and culture-destroying fundamental principle, which he proclaims with almost prophetic solemnity: “The future type of the human race will be the mongrel” - this race-less criminal will is the second unnatural aspect of Marxism.

The gentlemen Marxists and Social Democrats in Germany proclaimed as their third slogan for the salvation of humanity the principle: “No more war—eternal reconciliation among peoples, pacifism, a league for human rights,” and so on - as captivating as this all-encompassing, international idea of peace

may be to the unthinking person, so criminal, base, and vile does it appear upon closer examination and investigation, for it, too, is unnatural.
Life in nature and among humans is struggle, eternal struggle, and after us the world would perish if—given earthly conditions—the struggle were to cease; it is, after all, the ladder that is meant to lead into the spiritual, the heavenly.
The upward development of the human race toward higher, spiritual, cultural ideals, is, however, bound to the healthy laws of nature's development: the concept of race and the Führerprinzip - where race and the Führerprinzip exist, the eternal struggle is inevitably affirmed, and this struggle in all spheres—the struggle for blood and soil, for freedom and bread, for home and fatherland, for honor and family—inevitably leads to the heights of true culture, and from there points to the ultimate goals: faith and God.
In summary: struggle is the father of all things.

Finally, Marxism is atheistic in its fourth manifestation - here, in the denial of the concepts of God and faith, and upon further reflection in the denial of the concepts of soul, mind, feeling, morality, virtue, and custom, it reveals its true face and drops its final mask.
Marxism's struggle against belief in God proves that, as is clearly and unequivocally confirmed by accounts from Soviet Russia, it concludes its campaign to destroy the spirit, culture, soul, and morality in the struggle against the family: this reveals the very last and most dreadful life-denying, people-destroying tendency, which will be demonstrated in even greater detail in the following discussion.

The author considers it entirely superfluous to further enlighten the German people regarding the madness of democratic, international, and pacifist ideas, for postwar policy—with its trials of suffering from Versailles, Dawes, and Young, through to the emergency decrees, police terror, the Republic Protection Act, the six million unemployed, the dying middle class, and the starving farmers—has demonstrated the madness of this so-called foundation of the state clearly enough.
Life is always the best and most compelling sermon - the principle of the destruction of religion, however, and the fundamental idea of the destruction of the family, are two problems that must be subjected to closer examination.
We must finally get into the habit of seeing the world through the same eyes with which it sees us, and for this reason, our politics moves from the day-to-day issues it takes note of into the realm of fundamental considerations - that is why National Socialism searches the world for causes, and why it has—and this is the greatest success of the NSDAP—identified the problems.

Evidence of the Bolshevik Will to Destroy in Germany

Marxism, in its two political manifestations—social democracy and communism—must now, as already indicated, be exposed as the mortal enemy of the organic will to live, as unnaturalness itself, as the negation of all that is divine, and as the mortal enemy of Christianity and the family.
We wish to proceed with complete fairness in this condemnation of Marxism - as evidence of Marxism's will to destroy faith in God and the family, we shall let Marxism itself speak through all its political branches, and therefore, from the vast body of Marxist literature, we shall cite verbatim all the evidence that irrefutably proves this aforementioned will to destroy.

Dr. Kurt Löwenstein (leader of the Social Democratic teachers' associations, chairman of the Friends of Children movement, Social Democratic member of the Reichstag) says to press representatives on the Children's Republic of Namedy[9]:

"For us, there is simply neither God nor religion for the children."

"Die Gottespest" (*The Plague of God*) by Johann Most, published in 1880 by Rudolf Cerny, Vienna, bears the motto:

"If there were a God, one would have to abolish him."

Here are a few excerpts:

"Of all mental illnesses, the plague of God is the most hideous."

"To further stupefy humanity, they preach and glorify the eternal life of the human soul - this God is therefore the most appalling monstrosity imaginable."

The most prominent proponent of Marxist ideas, the Jew Dr. Kurt Löwenstein, the schooled Bolshevik from Berlin, writes the following in his book "Das Kind als Träger der werdenden Gesellschaft" (*The Child as the Bearer of the Emerging Society*) regarding the struggle against the family:

"We have become far too accustomed to viewing our children as our children - in this regard, too, a complete proletarianization is taking place, for here, too, ownership is fading, and with it the consciousness of ownership."

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Continuing this line of thought, he writes:

"Private property, once so sacred, once so self-evident, is beginning to be experienced as a cultural detriment, and communism, once a fanciful dream, is now moving into visible proximity economically. Socialization is also advancing in the consciousness of the masses, specifically in the realm of education; bourgeois society, however, wants nothing to do with this change, and that is why we too often reject this idea."

In doing so, Dr. Löwenstein is propagating the demise of the family.

"Family education is almost completely receding, and the school is transforming into the communal center of children's and young people's lives and development."

[9] The "Kinderrepublik Namedy" was established in 1929 by the "Reichsarbeitsgemeinschaft der Kinderfreunde" (Reich Working Group of Friends of Children) and served as a self-sufficient children's summer camp; it was meant to teach children lessons about democracy and self-governance. - The Translator

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Dr. Löwenstein lets the cat out of the bag when, although he has so far presented this demise of the concept of the family as a process of social development, he clothes the naked, Marxist, family-destroying idea in the following words:

"Our task is simply to accelerate this process (namely, the destruction of the family through social development), to allow consciousness to mature, and to make it so strong that it becomes the decisive act."

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Evidence can be found in the Social Democratic journal *Sozialistische Erziehung*, No. 4, August 15th, 1921, where an article there states verbatim:

"'What is the task of the Friends of Children?': "...to ultimately take over the physical and moral education of youth, which until now has been in the hands of the family - the ideal goal of the association is not merely to be a support and welfare association, but to remove the children entirely from the family and raise them in their own homes.
Many, even among the Friends of Children, will not yet have recognized the full implications of this fact, which signifies a revolution in our entire system of education: family education is to be replaced by a new system."

"Our children are children of our class, but our class is more than our family: our class is the society in the making."

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"That is why we say that the children of the proletariat no longer belong solely to the family; they belong to the entire class, and the working class must ensure that the bourgeoisie does not steal our children."

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In 1931, the Social Democratic Party held its Reich Party Congress in Leipzig, and there, the aforementioned school inspector Löwenstein once again spoke as the most official representative of the social democratic tendencies - he has not changed his position by a hair's breadth, which is readily apparent from his speech.
To put the significance of this purest of Bolsheviks for the SPD into proper perspective, it should be noted that Löwenstein was the only speaker at the Social Democratic Party Congress to be granted unlimited speaking time: this also clearly proves that the SPD, as an official party, stood completely behind Bolshevism (destruction of the family, godless propaganda).
The Center Party's betrayal of the people, the fatherland, and religion through its criminal coalition with the SPD under Löwenstein should become horrifyingly clear to every Catholic once Löwenstein's intent to destroy is recognized.

These statements at the SPD's Reich Party Congress in Leipzig unequivocally express the purely Bolshevik-Marxist will to create the collective human being according to a purely Bolshevik model - even if the Jew Löwenstein skirted around the term "collective human" at the SPD Party Congress in Leipzig like a cat around hot porridge, out of deference to the SPD's bourgeois, black-red-gold, republican tendency, he is nevertheless much clearer in the magazine *Sozialistischer Freidenker*, March 1930 issue:

"We socialists, who have overthrown kings and emperors, and even the authority of God, cannot establish our own authority over our children."

"Our children do not want authority… We are leading the child out of the family - commanding tones, threats, and punishment are not suitable for the upbringing of the proletarian community, and instead of 'father' and 'mother,' they should rather say 'Kurt' and 'Liesel' to their parents."

It goes without saying that this brutal assault on family and nation must inevitably destroy the very concepts of nation and fatherland - this is also clearly evident in further excerpts of Löwenstein's book *The Child as the Bearer of the Emerging Society*:

"Education in internationalism must become clear to our children and essential to their development: we need not only love for our neighbors, but also love for those far away."

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"The homeland of the working-class child has expanded, and this new sense of homeland today signifies neither a feeling of belonging to one's own soil nor settling in a particular landscape; rather, it means feeling at home wherever nature sprouts, greens, and blooms in beauty."

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Of course, the heroic spirit is also being destroyed by materialism and Marxism and by the dehumanization of our entire thinking - this agitation is particularly characteristic of the Jews, and that is why we find the following in *Weltbühne*, No. 28:

"We need recognition of courage and recognition of cowardice, and only one thing helps in this: an unconditional, life-affirming cowardice. Where there is danger to life—no volunteers forward!"

And in *Weltbühne*, No. 30, Ignaz Wrobel[10] expresses:

"May the gas creep into our children's playrooms! May they collapse like little dolls! But whoever abandons his fatherland at this hour, let him be blessed."

In the magazine *Der Fackelreiter*, April 1928 issue, it is stated:

[10] Pseudonym for the Jewish satirist Kurt Tucholsky. - The Translator

"...that the mothers who let their sons become soldiers and sent them to the front are child murderers, the most reprehensible, most despicable creatures on God's earth."

In *Tagebuch*, Volume 8, No. 49, the Jew Stephan Großmann writes:

"He who is happy in an embrace does not flee from life: he has no longing for martial heroism, he does not need a steel helmet to affirm his manhood, but is merely a man in the embrace."

We also recall here Remarque's *All Quiet on the Western Front*, where heroism is likewise defiled in the most shameless manner.

One of the most important festivals in Marxism is the Youth Consecration, and the extent of shamelessness and meanness that can be displayed at such a Youth Consecration is evident from the description of the ceremony at the Sportpalast in Berlin following the "Friderieus," where some 2,000 children were consecrated as soldiers of the godless movement - it should be mentioned in passing that, in addition to the innocent children, several thousand male and female donkeys had also gathered there. A comrade had the task of consecrating the children, and he gave a speech which, in keeping with the gravity of the occasion, consisted of nothing but a tirade against God and faith - he shouts to them:

"Misery and hardship await you, but where hardship is greatest, there God is nearest."

The children responded to these words, spoken in a mocking tone, with loud laughter - the speaker continued:

"And when you have nothing left to eat, then go into a quiet little room and pray."

Once again, the laughter of 2,000 children echoed through the room - then the speaker said:

"Children, do you want to continue starving?"
The chorus of children's voices replied: "No."
"Do you want to be thrown to the greed of capital?"
The children shouted: "No!"
"Do you want to continue being dumbed down and enslaved in school and church?"
"No!"
"Do you want to be slaughtered for the benefit of the imperialists in the fight against the homeland of the working people, the Soviet Union?"
The children shouted: "No!"
"Do you want to give your lives in the struggle for the liberation of the working class; do you want to shed your blood for the Soviet Union?"
Then the children shouted: "Yes!"

The following poem was published in *Freidenker*, introducing a youth initiation ceremony - a commentary on this poem is completely superfluous:

"Son, whom I conceived in sin and disgust,
Whom your mother nursed with loathing,
You came cruelly and uninvited,
I beat you and kicked you,
I tormented you and shoved you,
But today you join the ranks of the great!
Stand up and proclaim!

Your body is covered in bruises and marks.
Your eyes are ghostly from knowing too much,
Your clothes are dirty and tattered,
Your brain is torn into a thousand shreds...

You came into this world to pay.
Son of misery, child of the gutter!
Arise! Join our ranks
And receive our consecration!
Behold, from today you are a comrade!"

The Jew in Germany strives in the Jewish press to extol the collectivist-Bolshevik idea here and there, over and over again, albeit in a subtle manner - this is proven—alongside hundreds of other pieces of evidence—by an article published in the Tuesday issue of the *Berliner 8-Uhr-Abendblatt* on June 30th, 1931, in which a citizen travels to Russia and where the fourth section regarding the family principle states:

"Not that we in Germany have fewer exemplary nurseries and daycare centers, but the difference lies in the fact that mothers are generally relieved of the care of their little ones without proof of necessity. Working women should not be restricted in their work and leisure by domestic duties - this naturally implies a loosening of family ties, but that is precisely what is sought, because the aim is to foster broader communities.
Housing construction, too, is guided by collective principles, and eliminates many forms of isolation that Europeans consider particularly desirable.
Every stranger in Moscow finds more ample opportunity than anywhere else to see and observe these social, educational, and hygienic measures: even in the schools, which are readily shown to foreigners, the children sit together not only at their desks, but also at the dining table, for here, too, the learning community becomes a living community."

It hardly needs mentioning that, alongside all these efforts at implementation aimed at strangling the last foundations of a people's life—family and faith in God—destruction battalions are also marching in all other areas of intellectual and cultural life in postwar Germany, albeit in a cleverly disguised form - thus, the Jewish-materialist, Marxist spirit has waged a veritable devastating campaign against the German theater.
The Threepenny Opera, the swinish play *Mahagoni, The Blue Angel*, and the many, many other trash films such as *All Quiet on the Western Front*, etc., poison every healthy, natural, and moral sensibility

with almost sadistic relish: here the international and pacifist ideology, the principle of revolutionizing the entire sexual sphere—even to the point of decriminalizing sexual intercourse with animals—is being zealously propagated.
As an ethically appealing figurehead for all these subversive issues, they use the slogans: reconciliation of humanity, reconciliation of peoples, League for Human Rights, threesome marriages, comradeship marriage, revolution of sexual life, new eroticism—and accuse us of racial materialism.
In the play *Mahagoni*, which is significantly written by two Jews, Bert Brecht and Kurt Weill, the verse appears repeatedly:

"First comes eating,
Second comes love,
Third, don't forget boxing,
Fourth, drink as much as you can,
Fifth, but pay close attention,
That one is allowed to do everything."

One can certainly say that this depraved masterpiece cannot be surpassed - it should also be noted that at the end of the play, the city of vice, Mahagonny, is the only human settlement spared from the deluge depicted in the play, thus presenting vice, meanness, and crime as the only correct way of life in the sense intended by God.
That the Jew, of course, also attempts to modernize all other plays through staging, set design, censorship of the text, and many other devilish tricks in order to anchor his spirit—given that nearly 95 percent of all theater directorships were in Jewish hands—hardly needs mentioning; every light, shallow, stupid, perverse play that destroys morals and culture, every film that undermines sound foundations, naturally receives the strongest preference.

On this occasion, it must not go unmentioned that in all other areas of German cultural life as well, the materialistic spirit—Judaism—Americanism—the collective idea, Bolshevism—has clearly unfolded its triumphant march - thus, painting, sculpture, and architecture in particular were swept into the maelstrom of these Marxist tendencies modeled on Bolshevism, and the concepts of Dadaism, Futurism, Expressionism, and Cubism raised their heads triumphantly, in a misunderstood sense.
We National Socialists do not in the least intend to prevent new creative forces from venturing into unknown territories; let no one believe that there is room here for philistine narrow-mindedness, for on the contrary, nowhere are striving, progress, and creative power—with a view to achieving new forms and shapes—so clearly affirmed as right here among us.
We, however, draw a very sharp distinction between the organic growth in all these fields—which is intertwined and interwoven with blood, people, soil, race, and homeland—formed organically and step by step, never severing the bridge with history and tradition, surging into new territory and thus creating genuine, deeply rooted, new values, just as a healthy tree year after year envelops itself in ever more beautiful blossoms—and the so-called creations that are torn away from tradition, blood, and people, which, derived from a world of unnaturalness, derived from materialistic and Marxist lines of thought, provide us with images, monuments, houses, and designs that have nothing to do with our essence, with our German soul, with our nature, with our history, with our Gothic architecture, with our fairy tales, with

our Bach and Beethoven music - Marxism knows full well that only by affirming racial indifference and materialism can an organic cultural life be shattered.

The examples proving the de-spiritualization and de-divinization of our lives after November 1918 could be multiplied many times over, yet time and again, after considering all these facts—which represent a subtly disguised Bolshevization of our time—we must return to the fundamental issues of religion and family.
In the following remarks, we shall now explore why the ultimate diabolical root of Marxism, which gave rise to our battle cry: "Death to Marxism, the future is ours", is to be found in the destruction of the concepts of religion and family:

There is no doubt that no word and no concept is as deeply immersed in a sea of love as the word "mother" - it is significant that when we humans gaze upon nature, we feel our emotional life most vividly within us precisely when the blossoming tree, in its most beautiful bloom, delights our eyes; it is certainly no coincidence that spring and love and blossoming and the May of life and the poet's words: "Oh, that it might remain evergreen, the beautiful time of young love"—that all these real and spiritual realities, strange as it may sound, are also used as the most frequent motif in culture and the arts, in music, song, folk song, opera, oratorio, poetry, painting, sculpture, etc.
There is an eternal law in the fact that all true art has its most powerful effect only when it focuses precisely on the concept of mother and child, love and family, bride and groom, or the wedding dance of the plant world in the dream of blossoms, or the jubilation of love in the animal world, e.g., in birdsong - none of this is coincidence, but rather a law of nature.
One need only consider what a magnificent wreath of German songs is woven around the mother and child, around the father and child; just think of how truly the greatest of all painters chose precisely the mother with her child as their motif; think of the sculpture of all ages, of the poets and thinkers, and time and again it is an endeavor—albeit appearing in the most diverse variations—to portray the monument of love, mother and child, ever more clearly, ever more distinctly, ever more magnificently.
If we were set the task of identifying, here on earth, the greatest moral strength, the most self-sacrificing sentiment, the most heroic disposition—truly, without much pondering or searching, we would stand in awe before the motherly love that declares itself ready for any sacrifice toward her children: neither gold nor money, nor hardship, misery, nor sorrow are capable of causing even the slightest disturbance here. Almost the entire life, feeling, thinking, willing, worrying, struggling, and sacrificing of the mother, of the parents, carries within it only one fundamental thought, namely that of concern for the future of the children; the most beautiful day in the life of a mother and a father is the one when, no matter how oppressive hardship and misery may be, the gates to a better future for the children have been opened - that is why true culture and art are also imbued with these fundamental thoughts.
All of us, we who live today, whether we have children or not, all of us, young and old, we are the fathers and mothers—in the national sense—the fathers and mothers of future generations, those responsible for the future: just as a mother and a father are willing to make every sacrifice and endure every hardship, so too must we, the generation living today, be prepared to fight this terrible battle for the freedom of future generations and for our own freedom against Marxism, which thinks only of the present and only of pleasure, only of money.

It ultimately goes without saying that it is necessary for people to gain clarity regarding these final issues as well, or at the very least to strive earnestly to find satisfactory solutions with regard to conscience, faith in God, the soul, and morality, for a people in which this age-old, glorious seeking, pondering, searching, and striving—born of the divine spark within us—no longer exists has, strictly speaking, already ceased to live, and it already belongs to the dead.
Merely eating and drinking, sleeping and managing affairs, spending and earning money, adding and dividing numbers, thinking and preoccupying oneself with such things—a true human being cannot call this life, for life only becomes meaningful at the moment when the imperative of the spiritual, ethical, and moral rises triumphantly above these purely material, earthly, and materialistic things: only here can one speak of life in the true sense.
Because, in view of the causality of all things, the divine, the ethical, and the religious are indeed present, and because life only becomes meaningful and happy in connection with these concepts and can truly satisfy the noble person—indeed, because this is the only possible and permissible meaning of human life and human development if we do not wish to despair entirely— therefore, in accordance with these eternal laws of life, it is a natural necessity that all peoples who place the concepts of money, pleasure, matter, sensuality, and the flesh before the concepts of God, soul, character, and honor must break apart and perish - it is solely the spiritual and divine power slumbering within the human breast that lifts us beyond matter, beyond the machine and animal, to become human beings.

Bolshevism, in contrast, does not merely strive to carry out this greatest crime of destroying this spiritual, living breath, coming from God, but goes even further and also destroys the natural laws of creation and nature existing in the material world: it is unnatural through its internationalism, pacifism, and atheism, and is therefore contrary to God.
We National Socialists are frequently attacked because people falsely attribute to us the slogan: “The highest good is race and blood” - o, you fools! It is readily apparent from the preceding remarks that we regard race and the preservation of racial purity—and thus also the preservation of our German, Nordic, Aryan race—as a natural law bestowed by God upon the world and upon humanity, for natural laws are God’s laws, and to observe God’s laws is to worship God - whoever denies his race blasphemes the eternal laws of nature, and thus God.
We National Socialists are proud to be regarded as the mortal enemies of Bolshevism, and behind our battalions lie hundreds of graves with the simple inscription:

Here lies the SA man, stabbed to death by the Red murderers.

Where are your dead in the fight for Christianity, you others, the Center Party, the Bavarian People’s Party?
All the civilized peoples of antiquity did not go to their deaths out of concern for economic mistakes or political defeats—no, they went to their graves because they disregarded the eternal divine laws of blood and shattered their altars; because the bonds of family life were loosened; because truth no longer mattered, and because soul and character, mind and feeling, father and mother, God and prayer were showered with scorn and derision as backward—therefore, by the necessities of nature, the concepts of the fatherland, of the homeland, of defense, weapons, honor, and national pride could no longer be realities.

It is indeed true that all the forces sustaining a nation can be traced back to these primal laws: father, mother, and child.
It is necessary that we seek out all the sources from which this life-sustaining force still springs forth and refresh our souls there, and one of the most beautiful sources, apart from those already mentioned, is German mythology: there, the father and mother principle is embodied in Siegmund, Sieglinde and their son Siegfried—the idea of freedom, the heroic spirit, the fighting idealism, the “free-spirited hero” in the battle against the powers of the underworld.
Mime, Alberich, and Hagen with his sword Nothung, promised in the hour of greatest need, finally slays the venomous dragon of gold and money - this dragon, once a human but now transformed into a beast by greed for gold and money, dies struck by the steel of the hero of freedom; this dragon, who is described as “sluggish, fat, and obese”, and whose slogan is: I lie and possess, let me sleep - oh, how magnificent and clear is this admonition.
The fighting, storming, light-seeking, peace-despising, glorious hero and the sluggish, fat, privatizing philistine - yes, that is the meaning of life, this eternal struggle and constant strife, and we know full well that no time without struggle can or may come after us, but rather, in ever nobler forms, the strife and struggle will continue to strive toward ultimate goals.
“Volunteers forward” - that is our slogan: leaders forward, who carry the torch of the healthy laws of life and true knowledge of God; leaders who follow the voice of their hearts, the goals of their consciences; leaders who heroically oppose the materialistic and rationalistic triumph of the purely cerebral and intellectual man, who are also ready to sacrifice their lives.
In bright enthusiasm, the new Germany gathers at the sites of German culture, there where the German national soul sings and dances, laughs and weeps, marches and sacrifices and prays, at the sites of the German solstice fires, beneath the pointed arches of the Gothic cathedrals, in the German fairy tale, to the sounds of the German folk song and folk dance, and in the company of the great masters of German culture - thus the new Germany climbs up to the light-flooded heights of German culture, and we know that only there, where one can be both ancestor and heir, up there at the very sources of the German spirit, the German race, and German culture—only up there can the enthusiastic affirmation of Germanness take place in a jubilant sense of happiness.
At the same time, however, a new impulse of will is born: namely, the fierce will to destroy all that is evil.

National Socialism or Bolshevism

That is what the struggle is about today! This is a turning point in history and destiny, and the German people have been honored by fate to stand on the front lines of this colossal struggle, just as they have so often done in moments of great peril; it has become the instrument of a Higher Power, charged with the task of delivering the death blow to Marxism, Bolshevism, and the eternally destructive Jewish spirit. This almost superhuman task can only be accomplished with an iron will, but with our Führer—Hitler—we are celebrating a spiritual resurrection within the National Socialist movement.
In our ranks, the fanaticism of patriotism flourishes - we are committed to our own race, to our own blood; the fighting spirit against the global plague of All-Judaism is anchored within us, and we say a resounding "No" to Bolshevism and Marxism—a stance born of experience, history, politics, hardship, misery, blood, and tears of our time; with us is also the great "yes" to life, to Germanness, to German culture, and to faith in God.
Faith in Germany's spiritual and religious strength is magnificently anchored in the sayings and thoughts of great men - thus writes Houston Stewart Chamberlain, the great visionary in Bayreuth, in December 1918 to Vice Admiral (ret.) Baron von Seckendorff:

"A rather large group seems to have already come to terms with the situation: they speak of the Germany of Beethoven and Goethe, and then move on to business as usual - these people seem to have no idea of the terrible significance of the catastrophe that has befallen Germany.
To be defeated by a force ten or a hundred times superior would be the least of it, but that is not even the case, for Germany was not actually defeated anywhere: what is there to hope for when a people collapses from its own internal rot in the manner that is now the case with us, and indeed the people and the princes in equal measure, and not a single one who stands firm? Add to this those brutally malicious enemies to whom we have surrendered, for better or worse, and who have the permanent destruction of the German people as their goal - how could it be possible to accept all this lightly and look to the future with cheerfulness and confidence?...
I consider this bleak view to be downright sinful - God's ways are not our ways, and it is absurd to try to set limits on His omnipotence...
Faith in the German spirit, in what we might call the German idea, is for me an integral part of my faith in God: I remain as firmly convinced as ever that God has allowed the German people to come into being and grow for the noble purposes of the salvation of all humanity."

We append to this magnificent letter from Chamberlain the grandiose words of Hitler:

"We National Socialists are fighting a battle on German soil for the whole world."

And Fichte's words:

"You must believe in Germany's future, in the resurrection of your people - do not let this faith be robbed from you, despite everything, everything that has happened."

This struggle is directed against the all-Jewish dragon of gold and money, against hedonism, laziness, and cowardice, against stock market swindling and manipulation, against the interest-hungry loan capital of Jewish origin.
We also think of the famous Dürer painting, "Knight, Death, and the Devil": the knight, beset by satanic dangers, has his gaze fixed straight ahead and upward toward his home, his castle.
Let man become a knight, a knight in service to honor and defense, a fighter for what is good and noble, for a nation that does not stake everything on its honor is unworthy, and whoever gives up his life will gain it - thus the storm of life rages through the world today.

The threat from Russia makes the globe sit up and take notice - Germany will lead the way.
We must develop a will, "a vast, terrible will of our own" - we must become equally threatening: that will is taking shape today in Hitler's brown columns, where it has become a storm, a storm of freedom, roaring jubilantly through the lands of Germany; it will also sweep over other peoples of the earth, not to their ruin, but cleansing like a thunderstorm, after which all life awakens to new health and freshness.
Of course, not all the people of yesterday fit into this struggle—not the youths from the bars and hallways, nor the hedonists in velvet socks and patent leather shoes—their task is merely to demonstrate, comprehensively and exhaustively, the downfall of the West in its unviable parts.
They must demonstrate that a different youth is rising:

"People who, with an inner inclination toward all things, seek out what in them must be overcome and what is embodied in those far removed from all civilization with their big-city education and their sand and slime: they seek people who know how to be content and steadfast in silent, solitary, determined, and invisible activity; they seek people to whom cheerfulness, patience, simplicity, and contempt for great vanity are as much a part of them as magnanimity; they seek people with a sharp and free judgment; they seek people with their own festivals, their own workdays, their own times of mourning; they seek people who are accustomed and confident in commanding, yet equally ready to obey when necessary; they seek people who are equally proud in one as in the other, and equally devoted to their own cause; they seek a more daring, fruitful and happy people.
Build your cities on Vesuvius: the time will soon pass when it should be enough for you to live hidden in the woods like timid deer!"

"Nothing grows more delightfully on earth than a lofty, strong will: that is its most beautiful growth!"

So speaks Nietzsche - such is the face of today's generation which joins hands in National Socialism, which brutally charges against the degradation, defilement, and bastardization of our entire lives.
These people are preparing to defend our highest values against the Marxist-Bolshevik frenzy of hatred and bloodlust: family, child, clan, and people; fatherland, homeland, and faith - that is our creed, and as for heroism and defense, these shall be our weapons.

"No, they lie, those insolent babblers! What distinguishes man from animals is that he can love unto death and cannot let go of his love; his fatherland is not where he can live most luxuriously and carefree, but where he first heard the sweet sounds of friendship and love, even if there are bare rocks and abject poverty there!"

These words of Ernst Arndt are our creed - here, of course, the earthly and temporal flow over into the heavenly and eternal.

Take, German man, just a few poems from the infinitely rich wreath of poetry on motherly love, on German motherhood, and then compare the expressions of life of the Bolshevik comrade or even the modern childless woman - there is no love left in this new objectivity of love, but only prostitution.
Since 1918, German women have lost more through Marxism than anyone else; in turn, German women should and must gain more through National Socialism, for the gain of freedom is the highest good for her people.
Once the danger of women becoming "comrades" in the Marxist sense is eliminated, then Germany, too, will be healthy and free again, for motherhood and national identity are two congruent things - that the meaning and value of a people lie anchored here was already declared by Napoleon, the great "heathen":

"Give me more mothers, and I will conquer the world with them!"

Everyone also knows what the Jew thinks of family, marriage, and the mother for himself and his people—that his wife and his mother are sacred to him; all the more shamelessly and unscrupulously does he behave toward the motherhood of other races among whom he is a guest.
He does not shy away (Löwenstein) from degrading the German mother and wife to a communist collective and commodity who can be exchanged, since every right of priority and ownership under communism is abolished, even in sexual relations, and in the collective there is only one common possession - it is almost too horrific and villainously filthy, but it must be stated in order to reveal the ultimate consequences of Bolshevik madness and criminality: that the German woman and mother is to become a Bolshevik comrade, that is, a mere breeding animal, a machine.
How did the Jew Kurt Münzer write about the goal and path of Jewish-Bolshevik extermination?

"We have burrowed into the peoples, infiltrated the races, corrupted them, broken their strength, made everything brittle, rotten, and decayed with our stale culture."

What has the Bolshevik made of the Russian woman? At best, she is a "strong, pretty, fertile female animal" - that is Nataschka Tolstoy's: nothing but body and face, without a soul.
And what of a mother's most sacred possession, her child? Terrible cries for help are reaching us.

German people, make up your mind and do not delude yourself that there are still middle grounds, that compromises are still possible! The times are hard and unyielding, demanding clarity of purpose and resolute will from everyone: they will also demand your soul, one way or another.
You owe it to God, the German people, and German history to fight - we must be proud to be called upon for this global struggle in the most critical hour of destiny.

Mother or comrade! These are the two poles today, and the goals of your will are shown to you by National Socialism - honor and love for the nation shall be the spark that ignites us today, for that is the shining beacon around which today's generation must rally.
Here we take our stand for the greatest and final battle, and the battle cry rings out terribly through this world: Germany, awaken!

Save your soul!
Mother or comrade!
Human or machine!
National Socialism or Bolshevism!

All the issues of the day and all the individual skirmishes, no matter how bloody and painful they may be, have no meaning here anymore; they are all overshadowed by the great goal of this struggle, by the two ideological problems of this century: on one side, the bloodthirsty hordes of Marxist-Bolshevik criminals, and on the other, Hitler's Brown Shirts.

Hitler, this German man rooted in the people, grown from the healthiest soil of the nation, the first to recognize the Jewish-Bolshevik crime and to combine this recognition with a fanatical will to fight, the genius of this leader from the people, has cast the igniting spark of honor and patriotism among the masses and kindled it into a blaze that will burn out the festering ulcer of Jewish-Marxist world subversion - just as in the surging destruction of modern battles of material destruction, a single individual, a single brave soldier, was able—through his self-sacrifice and by straining his will to the utmost—to offer victorious resistance to the enemy masses equipped with the most modern weaponry: here, a single human being, rooted in the eternal, the religious, and the natural, is victoriously standing up to the final onslaught of a world corrupted by materialism.

In this spirit of battle heightened to the utmost, the final, eternal will of God, the guide of the destinies of nations, decides - even if the world were full of devils! God and the good spirits of German history and of the living German people will stand by him and fight with him.

If the career thus far of this towering figure of the German fighter, Adolf Hitler, is but a single miracle, then the crowning achievement of his work—the liberation of the German soul—will be regarded as something supernatural and eternal, which the materialistically stifled "rational" age can never grasp or comprehend.